

THE PHILOSOPHICAL JOURNAL

[ESTABLISHED IN 1865.]

Devoted to Spiritual Philosophy and Phenomena.

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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MEMORIES.

Dear memories now, as oft before,
I taste thy rich and precious store.
Here gems of thought and pearls of light
Rise glorious to my mortal sight,
And while the evening shadows play
Among the golden threads of day,
I float with its departing beams
Within the silent land of dreams
And find a world of radiant hue
Among the fleecy clouds of blue
Where flowers in rich profusion grow,
And living waters gently flow
Beneath a green arcade of trees
That wave their banners in the breeze
Where shady bowers invite repose
Amid the fragrance of the rose,
And those I loved in years ago
Again around me gently throng,
And tender thoughts and starry eyes
Reveal the glory of the skies.

Through all the drifting flood of years
Another's face still bright appears,
And by the magic of her love
I see the world of light above,
And cares that cloud my wrinkled brow
Are lifted by that vision now,
And o'er my senses softly rolls
The music from the land of souls
Till wafted near the gates of heaven
The wisdom words of light are given.

These hours of sweet communion bring
The gardens of immortal spring
To lend their fragrance and impart
A holy freshness to my heart,
And every shadow disappears
In memory's light from vanished years.

BISHOP A. BEALS.

HARMONIOUS VIBRATIONS.

There are invisible threads which connect us with every object of our environment. Vibrations are ever passing over these connections, to and fro; and it is for us to control their purpose and quality. Every star, sun, person and circumstance is exchanging messages with us. The dispatches we send are echoed back in duplicate quality—love for love; antagonism for antagonism; pain for pain.—HENRY WOOD.

WORDS OF WARNING BY THOMAS PAINE.

On May 5, 1897, I attended a social gathering at the rooms of Mrs. Maude L. von Freitag, at Hotel St. Nicholas. Chas. Anderson, the "Boy Orator," was invited to speak. He requested those present to give him the entire corner of the room, that the forces might better gather around him, and desired the audience to sing in order to create harmony. After singing, he delivered an appropriate address, and asked that the lights be turned down a little. Then he remained silent for some time, and was asked if he wanted something. He spoke in a whisper and made signs not to touch him, saying that his name was McCullough. He continued to speak in a coarse whisper, and making jestures with his hands for some time, concluded by quoting a few words from Shakespeare. Coming to the table, on which were slips of paper, pencils, etc., he took up a book and quoted from it in a whisper, and then returned to the corner of the room.

During this time the spirit of Thomas Paine came and told me to take a slip of paper from the table and write on it for him, telling the audience not to be frightened, as they were merely trying to materialize through their young medium, but the conditions were broken by turning the light off and on suddenly. This was done to pacify those who were fearful that all was not right with Charles, the medium.

Then the spirit of Thomas Paine took possession of the medium, and coming across the room, took me by the hand and said: "Mr. Brown, you know me. My name is Thomas Paine, and I want you to be at home all day to-morrow. I am coming there and I want you to write for me, for I want the friends to know that I am still alive and have not gone away in the clouds, where I see them not." I promised to comply with his request. He then shook hands with all present, saying "good-bye." The medium then sat down and soon returned to his normal condition.

This morning at my desk I awaited the coming of my promised visitor. The door bell rang and in stepped Mrs. Chapman, a white-haired lady, and said: "Mr. Brown, I am here, and I wish to know what all this means. Two nights ago the spirits came and awoke me, saying that I must go and see Mr. Brown—he has something for me, and to-day when I came away I told the landlady I was going elsewhere, and the spirit said: 'No, you are not; you are going to see that old gentleman, Mr. Brown.' I put it off until I was compelled to come. Now do tell me

what all this means. O yes, I know; it was Thomas Paine told me to come and he is here now, and instead of your having something for me, he has something for you. He told me that, to get me to come here. Aint it marvelous to see how the spirits can bring things about? Now you see what I have come for."

Then the spirit of Thomas Paine, through Mrs. Chapman, said he had come with a band of spirits to place a halo of new life around me that would impart health and give me an extension of earth life. He said he came to make good his promise. His words to the mediums who were present with him last night were full of encouragement. He said:

"I belong to the spirit side of life as all well know, and I often knock at the door of human souls, saying to our mediums, Fear not those who can only kill the body. You they cannot touch. Slander is the weapon of cowards, but like mud it soon dries up and falls off. Their disobedience to nature's law prevents their progress. I am young and strong now, and can come through our mediums and say to you that your spirit friends all wish me to express their gratitude to you for the complete satisfaction you give them, and I assure you their angel band will continue their work with you and bless you, as you are instrumental in blessing humanity with a knowledge of immortality.

"I wish to thank my young brother for allowing me to take possession of him, and I will say that he will succeed in our good work. You are living in the grandest moments of the world's history and we are rallying around you the best mediums that the world has ever had, to co-operate with you and help you to build temples where the spirits can dwell with you and you with them.

"It was I who planned and wrote your Declaration of Independence. Your system of government was then called the new, and its principles are the best that have ever existed. It was founded on the inherited rights of man, but to-day I see tyranny and the sword trying the second time to creep in, to suspend the exercise of those rights, and it has been my desire for a long time to make these things known to you, but I failed to find a channel through which I could do so until now. It may seem marvelous to those unacquainted with our methods to see what ways and means we take to bring it about.

"For many years we have been viewing with horror the crisis coming that will necessitate your banding together as in the days of the Revolution. History bids fair to repeat itself in this your once happy country, and it can only be a concentrated action at the ballot box. This warning I give you. You should value your freedom too highly to allow any one to dictate how you shall worship or who shall rule over you.

"For that reason we tried to infuse into your meeting last night a convincing knowledge of our presence through our new and valuable boy medium, as you call him, but few boys have we that will compete with him in the future, and I wish to say to all our mediums, as I did to Washington on that cold winter day at Valley Forge: 'Eternal vigilance is the price of liberty.'

"I desire to meet you again, and offer many grateful thanks to our brave mediums, and to all who listen to my words, which tend to bring our two worlds closer together."

(Signed) THOMAS PAINE.

I cannot attempt to express my feelings, while writing this letter for Thomas Paine. In my flesh I would not have written it, but in my spirit I could not resist. The spirit said, "Write," and I wrote.

JOHN BROWN, SR.

AGNOIOLOGY—IGNORANCE.

In the *solid* earth there are creatures feeding upon the vegetable mold. They in some way inhale small quantities of air—through the skin or otherwise. They evidently think, in a sluggish sort of way, since they try to get out of the way of danger when turned up by the plow. They have no knowledge of a higher life, save when creatures of a higher existence, by accident or design, come in contact with them. If one of these *lowest* creatures could ask its fellow, "Is there a higher life?" the answer would be, "I don't know—do you?"

In the *liquid* earth there are creatures of still a higher order, getting food in various ways, also breathing air. They think in a more lively way, since their action is quicker and indicates better judgment. If one of them could ask its companion, "Is there a higher life?" the answer would be, "I don't know—do you?"

In the *gaseous* earth (the air) there are creatures of still a higher order, the highest being man. Many a time has the question been asked, "Is there a higher existence?" From some of the most intelligent comes the same reply, "I don't know—do you?" The majority say "yes." "The ayes have it."

Above the gaseous earth there is a finer substance called ether, (hypothetical) of great tenuity. By analogy, we may infer that aerial creatures, of a higher order than man, walk upon the air and breathe the ether, as man walks upon solid earth and breathes the air. Still the *animal*, called man, knows nothing beyond that of which he may be cognizant through the five senses. The same answer comes up and can't be repressed—"I don't know—do you?"

As the plow upturns the earth-worm, giving it a dim knowledge of the higher power, and no intimation that from its ancestors sprang this higher power, so the tornado and other natural convulsions give us a dim knowledge of a higher power and no intimation that from our ancestors sprang this higher power. Man plows the earth; the gods plow the earth and air. We may know, by the five senses, what is beneath us, somewhat plainly. We cannot know what is above us, save by analogy.

If we ever gain a higher life, it will be when we are lifted to it by the power above us. All we can do is to "learn to labor and to wait." If the Omnipotent created the Earth to be a vestibule of Heaven, so it is. If not, we cannot make it so. His will can not be contravened. One thing we know: if we love one another we shall all be happier here, and if we exist hereafter, we shall be happier there. JOSE MACKINSON.

Live in Perpetual Sunshine.

I first saw Santa Barbara on March 4, 1897, and soon came to the conclusion that there is more room for me here than in the happy little Summerland.

After two days enjoyment of the hospitality of brother and sister Dutton, whose long experience in Spiritualism has not been without genuine fruitage, I found myself, on Sunday night, at the regular meeting of the Spiritualist Association of this quiet and peaceful city.

The guides of Mrs. Georgia Cooley are steadily advancing in the work of unfolding her powers. As a lecturer, character reader, and general test medium, she merits the hearty encouragement of all Spiritualists. Here I was kindly accorded public notice by my spirit friends, the first occurrence of such an experience for over 13 years.

The ever-recurring exordium, invariably attending these messages, was repeated to me: "Cheer up; don't be discouraged. Your way will be made clearer to you. You will have better success. It will not come in the way you looked for it, but it will be sure to come," etc., together with the test announcing my wife and brother.

I have reflected on this universal call of our spirit friends more since than before. The unvarying cry is, "keep in a cheerful, happy mood; do not yield to discouragement." Doubtless mortals have a positive, not to say solemn duty in this matter; a duty they owe to themselves not only, but to the world as well. He who maintains a happy temper cannot fail to be of more benefit to the world than the one who lives in the shadows of his own gloomy reflections. "Life is too short" to indulge them with benefit. Sadness is legitimate in this world, under conditions which necessarily overtake us from time to time; but gloom or morbid darkness of the soul, we cannot afford to entertain under any circumstances. No matter how dark the clouds of disappointment and sorrow that may hover about us, it is our prerogative still to live in perpetual sunshine. It is not always easy to do so, but it is always possible. It is the sunshine of our own creation, the light within the soul, of which I speak; and to be still more precise, "the consciousness of the rectitude of our intentions." It enables us to say:

Above the tumult and the strife
I hear the music ringing;
It finds an echo in my soul—
How can I keep from singing!

T. H. B. COTTON.

SPIRIT O'BRIEN'S WARNING TO AMERICANS.

On March 4th, 1895, I attended the celebration of the 117th anniversary of Robert Emmett's birthday, at Metropolitan Temple, San Francisco, Cal., and on the platform I beheld, standing beside the orator, J. J. Dwyer, the forms of Robert Emmette, Daniel O'Connell, O'Brien, Larkin and Allen; and I feel impelled to briefly state a part of what I saw and heard on that occasion. These experiences may puzzle some who are not familiar with the laws that enable the so-called dead to still mingle with and influence men; but such yearly become less as the human race ascends toward a higher and better civilization.

I was taken possession of by spirit force, and relieved for a time from the cares of earth-life, as though I had passed the river of Death; and, in that sublimated state of being, I mingled with spiritual beings and felt at home.

O'Brien was the first to break the silence, saying: "My countrymen, the loss of our national liberty is without a parallel. I can only reiterate what on former occasions I have said in regard to our National standing in the World. The same fate that befell our once happy 'Green Isle' is dawning upon your adopted country. Though the tears may fall from our eyes over the shortcomings of our forefathers, yet we see no rainbow of promise, and hear no cheering words of hope speaking of a time when we shall have gained a victory over the enemy of our land. Too long have we listened to the tolling of bells and lingered by the tomb of our dead Erin, while the angels have been beckoning us to come up out of the old and help build up Heaven's kingdom in the new, where the spirit of 'the Prince of Peace' can find an abiding home; where the people of all lands will sing anthems to its praise, which will be but echoes of our gladness. I therefore take this opportunity of meeting with you through another organism than that I was hanged in. The law of life demands that the laboring man, his wife and his children shall not become emaciated for want of food which is also the early history of our country.

"Never, in the history of nations, was the outlook so dark and so demoralizing as it is for your adopted United States government to-day; and, it is our sacred mission to instruct you not to let your religion cut your throats in America, lest, like the wandering Jew of Russia, you be compelled to seek shelter in some humbler shade.

"My countrymen, you will not hesitate in believing me when I tell you my name is O'Brien; and Allen, Larkin and Emmette and our beloved O'Connell are with me.

"My countrymen, I share with you that sympathy you shared with me for that ever memorable day when the invocation, 'God save Ireland,' went up from the gallows, and the lips which spoke it were made stiff and cold in death.

"Irishmen of America, listen to my words. There is a deadly conspiracy being poured in upon your adopted land from that city beside the Tiber, as with Erin it once did, and little do you know how soon a dark cloud may gather between nations that may cause you grief and suffering. Then, where will your home be? Irish Americans, be not slow in striking hands for the safety of your adopted country.

"History tells you that in 1152 Ireland was a prosperous and independent nation, holding 'her place among the nations of the earth.' In that fatal year Cardinal John Paparo appeared in Ireland as a special legate of Pope Eugenius III. He was the first Italian legate ever sent to Ireland. With the coming of Cardinal Paparo, his palliums and his oaths of obedience, came also the claim of temporal sovereignty, asserted by the Pope. This temporal power was speedily turned to his financial and political advantage.

12 We must not ignore the fact that one, in the right, is a majority.

"In the year 1154 Henry II. became King of England, and shortly afterwards sent John of Salisbury to Rome as a royal emissary. The King desired to add Ireland to his kingdom, and the Pope desired to put Ireland under tribute to the Vatican, the Irish having previously 'paid those dues called Peter's pence, to the See of Armagh, which the rest of Europe paid to Rome.'

"In the year 1156 Pope Adrian IV. gave to Henry II., king of England, a bull granting to him the political sovereignty of Ireland, addressing him as 'My dearest son in Christ, the illustrious King of England;' authorizing him 'to enter Ireland, to reduce the people to obedience under the laws, and to extirpate the plants of vice,' on conditions that he would 'pay from each a yearly pension of one penny to St. Peter, and that you will preserve the rights of the churches of this land inviolate.'

"Thus our forefathers forgot themselves, when they traded their birthright of freedom for Roman bondage, by allowing the Pope, claiming to be God's agent, to rule over them, making them British subjects without flag or country.

"Irishmen of America, let the chambers of your souls be lighted up anew with patriotic zeal and devotion for the love of your adopted country. It is from a deep conviction of right that causes me to speak these words in the presence of Wolf, Tone, Davis, Allen, Larkin, Emmette and our beloved O'Connell; and in the presence of millions of martyrs, over whom death had no power.

"And to you, my brother Irishmen, gathered in this hall, who have not laid down your tired and rusty forms to live in our continued life, let your tears be dried; let your mourning be stilled, for your dead ones are alive; their voices are being heard, and their glorious victory over death is being made known to you. Will you hear me? If you do, let your strength go forth, let your genius for liberty speak, and let the millions who have never read of Ireland's captivity by Popes and British tyranny, pause with uplifted hands and gather in my words while I tell them, the same edicts that captured our once happy Green Isle are being poured in upon your adopted country to-day. With Satolli came the Paparo.

"My countrymen, Peter's pence lit the fire of persecution that consumed our liberty. Let America take warning—it is their Almighty dollar, 'In God We Trust,' that is lighting the flame that will consume with the same fire the American Republic, and if let alone will cause their eagle to perch beneath the bidding of the greatest curse the world has ever seen. But progress, the inborn gift of man, is illuminating the souls of men and women with power to give them wisdom and consolation in the hour of trouble, that they may no longer become polluted with building towers to Baal, but rather build the church of Zion in the souls of humanity!"

The foregoing must be a dazzling puzzle to those not given a key to unlock its mystery. The duration of time spent in indelibly fixing it upon my mind is seldom over ten minutes, and often not to exceed three, and it must be the crowning efforts of some genius, working according to the law of natural inspiration. And it seems to me that if the human mind could be concentrated upon given subjects, with sufficient concentration, they would obtain visits of illumination far exceeding any credulous doctrine emanating from men. If you will talk to an inventor, he will tell you that out of nothing he can invent nothing; there must be material on every plane of action. The inventor sees something ahead to be done which he cannot express because he has not as yet drawn it into the world of objects, in obedience to the law of cause and effect.

JOHN BROWN, SR.

Development of Psychic Powers.

When an unusual experience has come to one, it seems but natural to tell of it,—and when it is a thing to deeply interest the whole world, and for which so many millions would give their lives or more to satisfactorily elucidate, it is an obvious wrong to withhold it, even if the thought and habits of a life-time are opposed to any publicity.

I have been profoundly interested for a few years past in the phenomena of Modern Spiritualism,—enough so to enable me to put whatever I had of resolve in a determination to prove by demonstration the fact that *our dead survive*,—not as disembodied thought, or haunting memories in the brain of the living,—but that they live as really and substantially as when clothed in the flesh-and-blood raiment of this world.

I have been attempting to secure the witness of *materialization*. For a year and a half I have prosecuted the methods which were possible to me, and in that time the results are such as to astonish and puzzle the most erudite professor of natural science, and to utterly confound the skeptic and unbeliever.

For the first month the result was apparently nothing. Then began shadowy figures and moving lights in a room only semi-dark. I have changed my habitation during this time, and changed conditions so that the results have been slow, but everything has gone on so steadily and surely that now at last I can confidently declare that my *trial* is finished.

With but one or two persons entering into my "materializing" room, the most wonderful instantaneous marvels take place. Heavy pieces of furniture go creaking across the floor. Coats and vests are taken off in a twinkling. Our pockets are emptied; watches and chains are carried into an adjoining parlor, and a man weighing nearly 200 pounds is "levitated,"—chair and all,—from the floor and borne into distant spaces. Distinct voices,—singing and speaking,—are heard, and on many evenings floating white figures are distinctly visible.

The weather now is most unfavorable for such demonstrations, or I might be able to tell you that these floating forms had already assumed a more solid shape and that I had grasped the hands of those who are trying to return to us.

But this is doubtless a question of but a brief time. I am so sure of a perfectly triumphant result of my experiments, that I am willing—yes anxious to entertain any *intelligent* and reasonable questioner of the truth.

EMMA E. POUCHER.

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✍ No notice can be taken of anonymous communications. Whatever is intended for insertion must be authenticated by name and address of the writer—not necessarily for publication, but as a guaranty of faith.

✍ The Editor is not responsible for any opinions expressed in the communications of correspondents.

✍ Any Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

✍ Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

SAN FRANCISCO, MAY 27, 1897.

Due Warning.

The following warning was received on May 19, from the JOURNAL's Band of Guides, and should be heeded by every Spiritualist:

The coming months of this year, will decide the fate of TRUE Spiritualism, and either the spirit world will draw very near indeed to man, or all good and wise spirits will for a time absent themselves from the earth plane. Spiritualists must awaken or they will find themselves drenched in the foul waters of the on-coming flood of petty-spice, fraud and deception.

In past ages, overtures have been repeatedly made to those in earth life, by the spirit world, looking to the making of combined efforts to bring in an era of unfoldment and spirit power, to uplift those on the material plane of existence. In every case, history has repeated itself, and mortals have surrounded these "glad tidings" with such retarding environments as to nullify the plans of the spheres and thwart all their efforts in that direction. Selfishness, greed, and inharmony have caused the good spirits to withdraw, and for a time to absent themselves—waiting for more favorable conditions, at some future period.

The question now staring us all in the face is, Shall this, the latest overtures of the spirit world, commencing with the Rochester knockings, end in the same way as all the preceeding ones?

Will we permit the foul waters of "the on-coming flood" of inharmony and deception, to drown all the efforts of the past 50 years? We cannot, without abandoning all hope, and loading all the responsibility of such a defeat of "the armies of heaven" upon our shoulders!

Are we ready to assume the responsibility and say, as did a former generation: "This is the heir, let us kill him. His blood be upon us and our children."

Rather let us arise in our self-hood, as true sons and daughters of the Eternal Spirit, and while with open arms we welcome the forces of heaven and their proffered help to make this world an Eden—let us work hand in hand, with love for one another without dissimulation, and *second every effort of the angel world*, looking to "the outpouring of the spirit upon all flesh" and the ushering in of the era of prosperity and spiritual development, which shall cause the world to "blossom as the rose," and all flesh to realize that heaven and earth are joined in one purpose,—that of raising humanity up to a higher plane of development, there to meet the exalted spirits of the spheres and inaugurate a glorious era, when "the harmonies of the ages" shall prevail, and peace, happiness and prosperity shall "cover the earth, as the waters now cover the sea."

Dear reader, you are tremendously interested in this matter, and must answer this question—"which shall it be?" The spirit forces await your decision! The fate of the ages is in the balance! Shall we welcome the New Era offered to us by the ministers of the spheres? Or, will we allow the angelic ambassadors to withdraw their presence and proffered help and depart, leaving the world in darkness and despair, until at another time, they may again make overtures, when our children's children shall have the decision of the momentous question which is now before us?

If we shall take the latter position, we are unworthy of the offered mission, undeserving of a place in this progressive age, and by our actions we are condemned for our pusillanimity and degradation.

Thought Transference.

The theory of brain-waves, as accounting for telepathy (thought transference or mind reading) is beginning to get scientific standing, just as is the case with Spiritualism, says an exchange. Prof. Wm. Crookes, whose name is so well known in connection with "the Crookes tubes" and the X-ray, lately delivered the presidential address before the Society of Psychical Research, which is calculated to give a keen stimulus to the serious investigation of psychical phenomena.

Before launching his theory, he entered upon an elaborate calculation as to the vibrations which produce sound and light. Then he applied a similar law to the subject of thought transference, and suggested that it is conceivable that intense thought concentrated by one person upon another with whom he is in close sympathy, might induce a telepathic chain along which brain waves could go straight to their goal without loss of energy due to distance. Such speculation was, he admitted, new and strange to science. It was at present strictly provisional, but he was bold enough to make it and declare the time might come when it could be submitted to experimental tests.

The professor spoke of the work which is being done by the society as likely to form no unworthy preface to a profounder science of man, of nature, and of worlds not realized. He said he could see no reason why any man of scientific mind should either shut his eyes to or stand aloof from it. He endeavored in a long argument to clear away the "scientific superstitions" which prevent many from venturing into a research which might in time dominate the whole world of thought.

One of the greatest thorns in the path of this society, he said, was the fact that many people started with a certain presupposition, depending upon the too hasty assumptions. For instance, among those who believe with him in the survival of man's individuality after death there was the widespread illusion that ethereal bodies, if such there were, must correspond to the earthly bodies in shape and size. The human body, it was true, was the most perfect thinking and acting machine yet evolved on this earth, but its excellence for its varied purposes depended upon the conditions by which it was surrounded.

Its action, for instance, was entirely governed by the strength of the force

of gravitation, which had not apparently varied during the ages in which animated, thinking beings had existed. Were the force of gravitation to be either doubled or decreased there would be remarkable changes in the type of humanity, to suit the altered state of affairs. Yet popular imagination, taking no heed of this, presupposed spiritual beings to be superior to the laws of gravitation and yet retain the shapes and proportions which gravitation originally determined. His own picture of the constitution of spiritual beings would make them centers of intellect, will, energy and power, each center retaining its individuality, persistence of self and memory, and each mutually penetrable, while at the same time permitting what we call space.

Too Many Churches.

"There are 100 churches too many in the State of California, and if they should die off it would be the best thing for the kingdom of God." That was the startling statement made by Rev. Dr. J. K. McLean at the meeting of the Congregational Club held in the Third Congregational Church San Francisco. It seemed to strike the fancy of the ministers present and the applause that followed represented several denominations.

Division and dissention being the Cause, with the consequent falling off of those who think for themselves. This sentiment led the Club to pass a resolution creating a commission to weed out the superfluous churches, and apportion all according to population.

That is wise in them, and it would also be wise in Spiritualist ranks as well. The division and inharmony which exist is weakening the Cause, and making it impossible to obtain talented lecturers, and as a consequence many are idle.

Theosophy and Orthodoxy.

Mrs. Annie Besant in a lecture at San Francisco, on Sunday May 16, when describing the various stages through which the soul must pass in the upward evolution, made some critical comparisons of orthodox ideas of the hereafter with those taught by theosophy. She says that the Christian belief in a future life is very vague. This vagueness is displayed by asking such questions as, "Will we recognize our friends in the hereafter?" Theosophy has no vagueness on this point, but answers positively

that we will know them, and that no soul can lose a friend or a loved one except by an act of its own will.

Another criticism was in regard to the doctrine of an eternal hell taught in many of our churches. This is abhorrent to advanced thought. The hell explained by Theosophy is a terrible one, but it is only a temporary one—just one stage in a long process of development. This lowest stage of disembodied life is only for those few who have, while in life, surrendered themselves to the sway of the most brutal passions. Its torture is caused by their own wicked minds. Even for them this hell was but a purification and a preparation for an advanced condition of being.

Yet another criticism of the orthodox faith was of the gloom, the black draping, and irrational grief of the funerals. Death should rather be rejoiced at as a birth into a higher life. The birthday of the soul should not be a day of lamentations.

The Dawn of the New Age.

Among other gems given by the guides of Mrs. Cora L. V. Richmond at the late Texas Convention, we notice the following in the report given in *Dawning Light*:

Each individual should know the truths of Spiritualism for his or herself. The mediums are at your doors. They are the women, the men and the children of your families. You can form your altar in your own home and surrounded by your family learn the truths that Spiritualism teaches. The difference between Spiritualism and other organizations lies in this; other organizations form the body and seek the spirit, while Spiritualism already possesses the spirit and seeks organization for expression. You cannot create Spiritualism by organization; as soon say that you can create light by establishing a photograph gallery. Spiritualism teaches the existence of the spirit after death of the body and the intercommunion between those in spirit and earthly existence.

The aims of Spiritualist organizations is to enlighten the world in regard to spirit existence, to teach temperance, not by legislation, but by perceived persuasion, to educate its followers, that the cause of Spiritualism might be advanced, to protect legitimate mediums, and honest investigators against charlatans.

Have you ever seen the sun rise on the ocean? The first gray lines tremble on the horizon. Streaks of gold and crimson slowly rise. A gray cloud moves across the path and then it turns a crimson cloud, moving across the sky. On the verge of the horizon trembles the pale morning star, and then the full bright orb Phœbus, in his golden chariot, ascends, and a flood of light spreads

over the Universe. Even thus will dawn the new age of humanity, and not only slavery, but fear, darkness and death will be conquered in the light of the new morning.

State the address from which it is desired to change, as well as the one to which the JOURNAL is in future to be sent. We can find it in no other way, as there are often several persons on our list of the same name. It is a good plan to enclose the old wrapper label, to make sure of correctness.

A thought wave is desired to be sent to all patriots on May 27, from noon to 1 p. m., and on the 27th of every succeeding month—that wars may cease and freedom prevail everywhere; that suffering millions may be employed and suffering and want known no more.

Secretaries of societies are requested to order copies of the JOURNAL to place on sale at their meetings, with other Spiritualist papers, and are authorized to receive subscriptions for the JOURNAL. Brief reports of anything of interest are solicited in every locality.

Dawning Light of San Antonio, Tex., is now printed on new and more readable type, and contains much interesting matter. We wish it prosperity.

Electrotypes of Engravings—covering a multitude of subjects, suitable for illustrating magazines, pamphlets and newspapers. Proofs may be seen at 2096 Market street, San Francisco, Cal., and they will be sold singly or in quantity at a very low figure.

The Medium, of Los Angeles has changed to an octavo form of 16 pages and cover. The JOURNAL wishes it success, and plenty of it.

We Obtain more new subscribers through the kind efforts of our readers than from any other source. The reason is because they know the value of the JOURNAL and its aid in unfolding the truths of Spiritualism, and in preparing the mind to receive them. We therefore request those who do not keep a file of the JOURNAL, to mark articles which seem to be appropriate, and then mail them to friends, to do missionary work.

The Theosophists have taken possession of the Queen Anne cottage at Point Loma, just finished. They have paid \$8,500 for the land, and propose at once to build a Sanitarium to cost \$40,000 more. Spiritualists should take pattern of these enthusiastic workers. In fact, had proper counsels prevailed, they would have been co-workers with us—for we have much in common. Dr. Peebles has recently met Col. Olcott in Ceylon, and remarks thus concerning this leader.

I wish that all Theosophists were as sensible, tolerant and broad-minded as Col. Olcott—then there would be less friction between Theosophists and Spiritualists.

Dr. Peebles is right. There should have been union in work, even if there were diversity in opinions. If we take broad humanitarian grounds, there can be a diversity which will not disturb harmonious relations and endeavors.

The Reviewer.

Psychometric Dictionary, by the author of "In Higher Realms." Board covers, 25c. For sale at this office.

This book is invaluable to all developing mediumship. It tells "How to Delineate Character and Diagnose Disease," "How to Discriminate Between Spirit Controls," "How to Prophecy Philosophically and Scientifically." It also contains a definition of the influences perceived by sensitives, and a guide to self-knowledge and a comprehension of nature's forces. By following the directions in this little book there is no danger of obsessions or unreliable controls, as rules are given for testing them.

Borderland, for April, gives a full report of the presidential address by Mr. Crookes, F. R. S., also the address by Prof. Lodge. It also gives an epitome of the spiritual experiences of Prof. Crookes. The Spiritualistic portions of Sardou's play are also given, and an article on the "Immortality of the Soul," by Emmanuel Kant. It is an excellent number, and will conduct many minds in the line towards spiritual philosophy.

Dr. N. F. Ravlin has opened a Class of Psychic and Metaphysical Science at 605 Polk street, San Francisco. The doctor can correctly diagnose every phase of Mediumship one may possess, with full directions for development, avoiding obsessing influences. \$1.00 for 10 lessons.

Half-Price Book List on page 335.

Spiritualist News.

In this department may be found the cream of the current Spiritualist news of the day, culled from every available source.

The Editor must not be held responsible for the opinions expressed, nor for the estimated talent or reputation of the persons mentioned.

Readers are requested to send us short items of news. Interesting incidents of spirit communion and well authenticated spirit phenomena are ever welcome, and will be published as soon as possible.

Dr. D. P. Kayner, has left San Jose, Cal., and has gone to Prescott, Ariz.

Mrs. Mattie E. Hull is occupying the platform of the Society at Grand Rapids, Mich.

Moses Hull is lecturing in Lima, O. He will be at Cassadaga, Lake Brady, and Mantua Camps.

The *Spiritual Medium* has revived again at St. Louis. We hope it may succeed now, even though times are hard.

Mr. J. C. F. Grumbine will be at home during June for class work. Address 7820 Hawthorne avenue, Station P, Chicago, Ill.

Geo. H. Brooks is now lecturing in Michigan, having engagements in Owasso, Holt, Lansing, Ithaca, Shepherd, Mancelona, etc.

Mrs. Harriett Wrenn, secretary of the People's Society in San Francisco, has gone to Vallejo, and will prove her mediumship to her patrons.

Chas. Anderson, the "Boy Orator," will occupy the platform of the Santa Barbara Mutual Progressive Spiritual Society for four weeks from last Sunday.

Prof. Fred Evans will leave for the East after June 1st. Those who want a slate-writing seance with him should lose no time, for he will be gone in a few days.

Dr. J. M. Peebles has left Ceylon for Eastern India, on his way to Thibet. He says the plague and famine in India is terrible, and may disarrange his plans some.

The Ladies' Aid Society gives an entertainment on Friday, May 28, at 418 McAllister street, San Francisco, Cal. It will be succeeded by refreshments and a dance. All are invited.

Dr. A. C. Williams, Beatty, Ark., has invented a glass casket in which he can preserve animal and human bodies. He wants some one to help put it on the market, believing that it promises large returns.

Prof. A. J. Owen and Mrs. Owen, "the flower medium," are on their way northward from San Diego, and are now at Los Angeles. Their work in public halls and circles is fully recognized and very interesting.

Mrs. Freitag gave seances at Oakland (Union Society) in the afternoon and at Scottish Hall, San Francisco, last Sunday evening. Many were present wishing to receive communications from their spirit friends.

Last Sunday Madam Montague answered questions under inspiration and gave psychometric readings in the afternoon, at Fraternal Hall, Oak-

land, and Mrs. R. S. Lillie gave an excellent inspirational lecture in the evening.

Mrs. E. L. Watson will hold her Seventh Annual Religious Services under "Temple Oak," at her home, Sunny Brae, Cupertino, assisted by Mrs. R. S. Lillie on Sunday, June 6, at 11 a. m. Subject "The Religion Universal."

Mrs. Georgia Cooley, lecturer and test medium, would like to engage with a society or camp-meeting association for first two weeks of August, 1897, near Minneapolis, or Clinton, Iowa. Address, 161½ South State street, Salt Lake City, Utah.

Mr. Cyrus Avery, and party, left this City last Monday morning for Utah, en route for his home, in Chicago. The best wishes of many friends here go with them, and hope they will return next Fall. Mr. Avery is a large-hearted Spiritualist, and Mrs. Sinn is an excellent psychic, while her daughter is a fine vocalist.

Mrs. Besant, the leader of the Theosophical Society, who has lately been in San Francisco left last week for San Jose, Santa Cruz and various cities in Southern California. Then she will go to Portland, Or., through Washington, into Canada. On the 27th of June she will be in Chicago to attend the Theosophical Convention. In the Fall she will be in New England, and thence will return to England, where she will remain until Spring.

The Peoples' Society held their weekly meeting at 111 Larkin street, Wednesday last, when Mrs. Irene Smith, Vice-President, lectured upon the effect of the past systems of religion and the overpowering influence of wealth in crushing aspirations in the present race and strongly urged that the people now demand recognition of their just rights—spiritual and temporal—as the means to an end in removing the existing poverty and indifference of the present class of rulers and to the earlier establishment of the Golden Rule. Tests were given by Mrs. Griffin and Mrs. Bruce gave good counsel to the audience. The music was supplied by Mrs. Winters and Mrs. Rice.

Camp-Meeting at Oakland.

The California Union Spiritualist Association will hold its first annual gathering at Trestle Glen, Oakland, from June 6th to 27th.

There will be abundant room for tents, and the location is eminently adapted for an enjoyable out-of-door season. Tents of the following sizes can be had for \$5.00, with a straw floor, covered with canvas:—10x15, 12x14, 14x16, with flies. Cots or stretchers, 30 cents each; beds with mattresses (without blankets), \$1.00. Further information regarding tents, location and conveniences can be obtained from Alonzo Coons, Financial Secretary, 70 San Pablo Ave., Oakland, Cal., to whom all orders should be addressed.



Texas State Convention.

TO THE EDITOR:

This Convention met at San Antonio on May 1. The attendance was good, nearly every organized Society in the State being represented by a delegate. Great interest in the proceedings was manifested, and the results were quite satisfactory. Petition for a charter has been filed with the Secretary of State, and the papers for admission to the N. S. A. will be forwarded soon.

The next move will be the organization of a camp-meeting association on the joint-stock plan.

Spiritualism is taking a step forward in the Lone-Star State. The convention at San Antonio was well supplied with speakers, Mrs. Cora L. V. Richmond, Miss Lydia W. Allen, Mrs. E. A. Wells-Bedell, R. H. Kneeshaw, John W. Ring and Allen Franklin Brown being present.

Several cities in this State have pastors employed by the year, notably, San Antonio, Galveston, Houston and one or two others. San Antonio and Galveston have good Childrens' Lyceums which are well attended and will compare very favorably with Lyceums in older communities. This is a step in the right direction. It is noticeable that the membership is largely made up of young people in the Societies of Texas. If we can interest the young in the philosophy of Spiritualism the Cause will grow and prosper.

C. W. N.

Northern Cassadaga Camp.

TO THE EDITOR:

I like the PHILOSOPHICAL JOURNAL very much and consider it a gem, well worth its price.

I arrived in Lincoln after an absence of 6 weeks and received a hearty welcome by the Spiritualists and investigators in the city. I am here under the auspices of the Nebraska State Association. The people are alive to the truths of Spiritualism in Lincoln and adjacent cities. Both Dr. George the secretary, and myself have spent much time doing missionary work in the State of Nebraska.

I believe I am the only materializing medium in the State and will continue to make my headquarters at Lincoln; will however visit some of the Camps this season. The camp season opens at Twin City Parks, between Minneapolis and St. Paul on June 20. I am to appear there.

I am also booked for a new Camp, named the "Mediums' Northern Cassadaga," under the auspices of prominent Northern workers at Brainard, Minn., at James Wilmer Holmes' Summer resort, on Gilber Lake. Mrs. Holmes is a medium and has in her possession one of the famous speaking dials which will be on exhibition and

operated by her guides. Mediums will not be overtaxed for privileges on this camp ground.

Brainard is a city of nearly 20,000 inhabitants and the lake is accessible to the city by street cars. Speakers and phenomenal mediums will be invited; prominent among them will be the little 14 year old girl materializing medium from Thorndale, Ontario, I believe her name is Huston. The meeting will last over three Sundays, Aug. 1 to 16 inclusive.

I understand that Santa Teresa Ussea will be there. There will be good healing talent on the ground.

Brainard is 150 miles northwest of St. Paul and the camp at Brainard will commence at the close of the Northwestern at St. Paul. The meetings will be held in the Pine Grove and in a spacious boat house, and persons visiting this camp can be accommodated in the city at almost any price they wish. Plenty of nice boats and everything will be done for the comfort of those attending. All are invited. For particulars write to Emma Lelles Holmes, Box 1745 Brainard, Minn. AMAE WHEELER.

Lincoln, Neb.

The Diamond Cluster.

TO THE EDITOR:

My angel companion has come to me with unvarying regularity since coming here, notwithstanding the fact that the trunk, so like a cabinet, also the rug or carpet (both of which had been magnetized by us jointly) are as yet left behind me in Ventura.

Recently, there was an occurrence, differing from anything I had ever observed in these visitations. It was the presence of at least three different lights at one and the same time.

First the diamond cluster as usual, then floating lights that approached me as if to say "we have come to cheer you up and help you make the most of every brightening prospect." The moon being almost full, and the room quite light, made such manifestations probably quite difficult, still the lights were very plain; one of them especially, expanded almost into human shape.

I am in hopes that I shall learn, soon, of others having seen these little footsteps of my making, pursuing a similar course with at least some success.

THOS. H. B. COTTON.

Santa Barbara, Cal.

How to Report Lectures.

TO THE EDITOR:

As a journalist, it may be well to give a few "pointers" on reporting lectures for daily papers, as suggested by Mrs. Schlesinger on page 296 of the JOURNAL.

The reporter should offer no comment, but give as many strong points from the lecture as possible in the least number of words. Write as if you were not a Spiritualist, but a representative of the paper who wishes to be fair and give the news.

In this manner I have reported Spiritualist lectures for three daily papers, and have never had a report

rejected, although some were extremely radical and opposed to the editor's views. On one occasion such a report was published to the exclusion of a synopsis of an orthodox sermon furnished by the preacher who delivered it, because, as the editor remarked, "your reports are in such a shape that we can handle them; they have no useless verbiage."

Preachers furnish their own reports to the daily papers—why not our speakers too?

When it is considered that the San Francisco Examiner paid for reports from the Redondo Spiritualists' Camp-meeting last year, besides paying for having them telegraphed, it seems unreasonable to suppose it would refuse to publish reports of such lectures as are given by Mrs. Lillie, if properly reported. Neither would the Call, which has always shown fairness. Reporters on daily papers have no time to report lectures or sermons, unless unusually sensational. They consider that a duty of the speakers, or some of the audience who has the journalistic "knack."

Usually, all the essential points in a discourse of six or seven thousand words can be given in a report of five or six hundred.

REPORTER.

Higher Plane of Thought.

TO THE EDITOR:

It seems so much easier for the average mortal, to see other peoples faults rather than their virtues, that man in the aggregate, seems like a huge critic. Spiritualism and Spiritualists of late come in for a large share of such fault-finding. A Massachusetts critic in a late number of your JOURNAL, among other things says, "a great majority of Spiritualists are satisfied with a very low phase of thought, and of manifestations." Such a statement is unjust.

It is absurdity to many people that a man is more than a stone or log of wood after he ceases to breathe. To others it is an absurdity that man is a child of nature in the realm of spirit the same as here.

It is but a few years since it was a great absurdity to say there was no such thing as a literal burning hell, brimstone and imps to torment the millions of victims. What seems nonsense to one seems wisdom to another just according to the standpoint of observation. There is no system of religious or philosophical thought entirely sifted from error, nor ever will be so long as man is finite; it is puerile to expect such a result. No reasonable person can deny that Spiritualism in this respect is in advance of all other systems of thought by a long stride.

If such writers as A. J. Davis, Judge Edmonds, Lizzie Doten, Epes Sargent and such teachers as Mrs. Richmond, F. J. Baxter, Mrs. Lillie, A. B. Richmond, Mrs. Watson, Moses Hull and scores of others, do not demand and teach high and noble thinking and acting on the part of Spiritualists, then it is hoped our wise and gifted critics will tell us where such teachers can be found.

Had the charge been that a small minority were satisfied with a very low phase of thought and phenomena, I would have concurred, but to say a large majority, is unjust and unsustained by facts. The writer has been a Spiritualist for 45 years, and my experience is that a very large majority of my faith are unusually intelligent. Many are diamonds in the rough, for they disdain hypocrisy and put far away from them anything like assumed piety, for well they know that deception is a filthy garment which will fall from them in spirit life and leave them nude.

Spiritualism is but 49 years old. It has had a terrible battle with a priestly hierarchy whose interest it was, and is, to keep the masses in ignorance of the true condition of mankind after the death of the body. That battle has been fought nearly to a finish. Soon Spiritualists will turn their attention to schools, hospitals and homes for the homeless—better still to a resurrection of our social system, so there will be no one without a home, and each worker shall receive the full value of his toil.

B. F. FRENCH.

Crowned King, Ariz.

Foretelling Events by Spirits.

TO THE EDITOR:

As requested, I relate as near as I can remember, how I obtained the following communication from the "other side of life," on Nov. 24, 1893, at about 8 p. m., at my old home in Ohio. A few days before that date, a "fake" came and advertised extensively in the daily papers and with flaming posters, that he would give an exhibition of spirit power at one of the Opera Houses on the next Sunday evening, when spirits would materialize and show themselves to the audience, beside other manifestations of spirit power.

There is a city ordinance prohibiting shows of any kind on Sundays; therefore, the Spiritualists knowing that the man was a fraud, persuaded the police authorities to suppress the exhibition. He did not make himself known to any of the Spiritualists in the city, nor did he expect to meet with opposition from any quarter, but intended to rake in Uncle Sam's coin and skip out.

A couple of days before the exhibition was to take place, the writer was seated in the store of one of our merchants, discussing the subject of the exhibition to be given, with one of our prominent Spiritualists, when he stated that one of the city papers, referring to this fraud, asked, if he could do all he advertised to do, why he did not tell us what was going on in the Sandwich Islands at that time. I replied that it could be done if our spirit friends wished to do so, for he knew that my spirit friends brought me messages daily as to the condition of my son, residing in San Francisco, near 3000 miles away, who was seriously ill with typhoid fever; that they could readily go a few thousand miles further and give us the information if they thought best.

The next morning my friend came

to me with the following communication, which was given by *independent writing* on a paper pad under a table, with the table entirely covered over with a cloth hanging down and on the floor of the room. I gave a copy of this message to one of the city editors of one of the daily papers in that city at that time, which he locked up in a drawer in his desk, to be produced later if he wished, and I suppose he has it yet.

THE MESSAGE.

"Dear Friends:—In answer to the question regarding the Hawaiian trouble, I would say that we have received information from authentic sources, spirits, who by the way, are as deeply interested in the subject as you, tell us the Queen has not been restored to the throne, and will not be. The revolutionists are up in arms, and are determined to stand firm. There is somewhat of a bitter feeling against President Cleveland. Any attempt to overthrow the provisional government would result in a great deal of bloodshed and loss of life. We say the Queen will never hold the throne and that the Islands will be annexed to the United States."

When annexation of the islands takes place, then will this message prove correct in every particular.

J. R. A.

Mrs. Maude L. Freitag Tested.

TO THE EDITOR:

Before the California Psychical Society on Friday evening, May 14, was one of the most wonderful seances that I have ever had the pleasure of attending.

Taking into consideration the fact that she stood before one of the most critical and exacting audiences that she was probably ever called upon to face—an audience made up principally of thoroughly educated men and women, such as judges, lawyers, doctors and bankers,—men and women who are thoroughly in earnest after the truth in this investigation,—she must have felt and realized that she was on trial as an exponent of the grandest revelation that was ever vouchsafed to man.

Knowing all these facts (as she must) and realizing the great responsibility resting upon her, it was surprising to see how gracefully and correctly she acquitted herself. Every test given was simply perfect even in every detail, and all were fully recognized, highly appreciated, and enjoyed by the receiver.

The writer received one of the most beautiful messages and tests that it has been his fortune to receive, giving the names of my mother, spirit wife and three brothers, ending with a fine poem from my brother Daniel.

To say that the audience was highly pleased with the entertainment, would be putting it very mild.

Spiritualists should feel very proud of such mediums, for there are very few like her. If no unfavorable environments or accidents befall her, I predict for her a success that seldom falls to the lot of the workers in the

vineyard. May the good angels guard and bless her in her ministrations of truth and love to this creed-bound and priest-ridden world.

W. H. YEAW.

San Francisco, Cal.

Reporting Our Meetings.

TO THE EDITOR:

In justice to the PHILOSOPHICAL JOURNAL, to which we are deeply indebted for courteous and generous treatment, I desire to reply to an article on page 296 entitled, "Report the Meetings," by Julia Schlesinger. Did it ever occur to the writer that the JOURNAL always reports the meetings of the Society of Progressive Spiritualists and other meetings worth mentioning, giving us as full a report as possible without infringing on its valuable space, and this without remuneration?

The great dailies of this city show plain enough how much they care to publish and advertise our meetings, when they refuse even our Sunday meetings the same space as other religious sects receive. Spiritualists pay as much as Congregationalists, Unitarians and others.

Let Spiritualists attend the meetings, recognizing the fact that the Societies need their support financially as well as otherwise. Let Spiritualists awake from their lethargy and show our mediums and lecturers their appreciation, by regular attendance to the meetings of a Society in harmony with themselves, taking personal interest in the Society with the fixed purpose of advancing the Cause, which ought to be dear to the hearts of all Spiritualists, putting aside malice and hatred, loving one another with charity and good-will. Then the world at large will recognize the true value of our philosophy.

JOHN KOCH.

Helping the Spirit.

TO THE EDITOR:

Friends of Dr. Robbins will doubtless be pleased to know that he was *in evidence* at his old rooms, 8 Mason street, last Tuesday night, when he manifested in a most characteristic way through Mrs. Cornelius, and in a very impressive manner told the large gathering of guests how happy he was in his spirit life, but admitted that he preferred to still heal and help those in need of his services on earth. In the course of his address he stated that the concourse of friends enabled him to gather forces to ascend higher in the spheres and the sooner to escape altogether from the material restrictions that the slow dissolution of his body made him suffer and which also, he said, prevented him from materializing before the loved ones he had left behind in earth-life. The keen regret the Dr. expressed was conclusive proof to his hearers of the great benefits, to mortals as well as disincarnated spirits, when cremation will have superseded the present insanitary mode of disposing of the moribund part of man after so-called death.

M.

Question Department.

As suggested on page 296 by Bro. Bould, we have begun a Question and Answer Department in this issue of the JOURNAL. The questions should pertain to the philosophy or phenomena of Spiritualism, or kindred subjects, and will be answered by a psychic, under the cognomen of "Philo." Write all questions on a separate sheet of paper and mail them to this office. Questions of a personal nature will not be entertained.

Food of Spirits.

QUES.—On what do carnivorous animals feed in the spirit world, their prey, like themselves, being death proof?—D.

ANS.—Spiritual beings do not eat in the sense we understand the term, though until they become accustomed to their changed conditions there is the appearance of eating, the food being the spiritual emanation of food in the material world, but the real food of the spirit is supplied by the law of electro-magnetic attraction, the same as plant life is supplied in the world of matter.

Spirit Communications.

QUES.—Why do not the spirits tell us more than they do about themselves?—M.

ANS.—For the reason that it is impossible to clearly convey to one's mind a clear knowledge of anything outside of their own experience,—for instance, if you have never seen a tropical flower garden, it would be impossible to convey to your mind a definite idea of its multi-tinted, gorgeous-hued flowers. Still, some spirits have given us very lucid narratives of their experience in the higher life, such as are given in the book called "Heaven," the one entitled "In Higher Realms," and others. No two spirits have the same experience any more than they did on the earth-plane; hence, if you wish to know the experience of any particular person, the best plan would be to ask them for it through some reliable trance medium.

Welcome the Visitors.

If our Spiritualist friends, at the Sunday meetings, would take a little more pains to welcome and become acquainted with the strangers who attend, they would greatly advance the interests of the cause and gain many new members. There are, nearly always at our meetings, newcomers, some of them investigators and some Spiritualists, but who are strangers to nearly all present. A little gracious attention paid to these people at the right time would give them a more favorable impression of us as a body, and perhaps add many good workers to our ranks.

Instead of flocking around the mediums or speakers at the close of the meeting, go for the strangers; give them a hearty greeting; introduce them all around, and so treat them

that they will believe we practice what we preach—charity and love for all mankind. Do not stop at this; visit them at their homes; give them special invitations to our meetings and social gatherings, and make them feel that you take an interest in them. The church people understand this, and strangers at their meetings are nearly always given especial attention by the pastor and members. Let us, as members of the grandest church on earth, not be so lax in the performance of this duty.—Medium.

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.

For a Club of 4 subscribers for one year with \$4 to pay for them, we will present a copy of Mrs. Schlesinger's handsome volume with 56 portraits and biographies, entitled "Workers in the Vineyard," also containing a comprehensive history of Spiritualism. We make this very enticing offer to encourage missionary work and pay those who do it, as well as to help spread the light and truth. You can give your friends a chance to learn about our glorious philosophy, and at the same time get a beautiful book for yourself, and any one of the premiums offered in the JOURNAL to each subscriber.

Books at Half-Price.—During our late removal to this city some of our books were slightly soiled, and we offer a lot at HALF-PRICE. See list on the last leaf of this JOURNAL. There are only a few of each.

"The Philosophy of Spirit," by Hudson Tuttle is a fine explanation of life in the spirit world. For sale at this office for \$1.00.

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The Lyceum Banner,

A monthly journal for Conductors, Leaders, and Members of the Children's Progressive Lyceum. Edited by J. J. Morse, assisted by Florence Morse.

All who desire to know the work the Lyceum is doing for the diffusion of Spiritualism among the young should read the "Lyceum Banner"—1s.6d. per year, (40c) post free. Florence House, 26 Osburgh street, Euston-road, London, N. W. Eng.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL

THE MEDIUM,

A twenty-page weekly paper, devoted to the best interests of Pure Spiritualism and Honest Mediumship. It has no use for frauds and fakes, in or out of Spiritualism. If you are in sympathy with us, and want a reliable paper—one that is not afraid to speak out, try this for one year at one dollar, or send two dimes or stamps for 2 months trial trip. Address

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Mrs. E. B. Duffey's Book, entitled "HEAVEN; a Narrative of Personal Experiences after the Change called Death." This thrilling recital will be read with more than ordinary interest by every thoughtful person. (Price 25 cents.) An exchange says;

"This is a narrative of personal experiences after death, of a spirit that returns and gives it graphically, through the Medium. It is just the thing for a neophyte to read, who desires to know something of the beyond; being one of the most common-sense productions we have seen in Spiritual literature for many a day.

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THOMAS G. NEWMAN, Editor & Publisher,
Station B, San Francisco, Cal.

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Who can think of some simple thing to patent? Protect your ideas; they may bring you wealth. Write JOHN WEDDERBURN & CO., Patent Attorneys, Washington, D. C., for their \$1.50 price offer and list of two hundred inventions wanted.

Lyceum Lessons.

Suggested by Brother Joseph, as Used at National Avenue, San Diego.

LESSON 19.

QUES.—Will you give us your idea of punishment?

ANS.—I use the word in the sense that it is commonly understood, and as it is defined by Webster. He says, "Punishment is any pain or suffering inflicted on a person because of any crime or offense, especially pain inflicted in the enforcement of law." What I say then is: In that sense, God can never punish sin, for if he does, then he must not only see sin, but he must see in that sin a force of power existing independent of and antagonistic to his will. In that event an irresistible logic would compel us to surrender our belief in the omniscience and omnipresence of spirit. Once admit the operation of another power in a single individual which is not of God, and you are compelled to admit that God is no longer omnipotent, that is, all-powerful.

QUES.—Then is it your conclusion that whatever expression we see or feel of power, no matter whether it is manifested in ease or pain, joy or sorrow, it must be of God?

ANS.—It cannot be otherwise, if it is true that there is but one God and Father of us all, who is above all and in us all—the Infinite Spirit.

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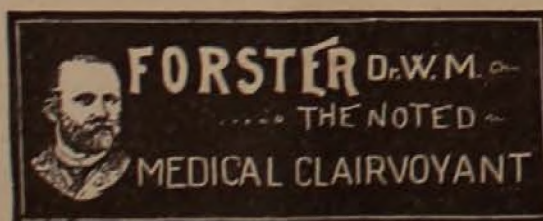
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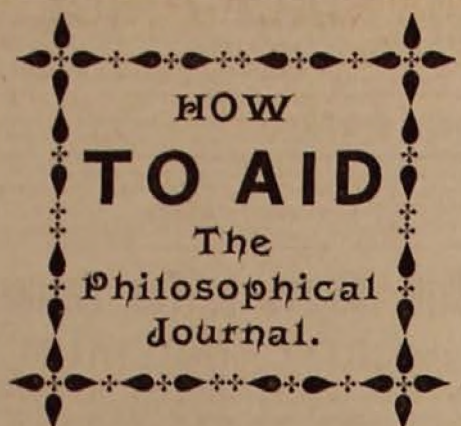
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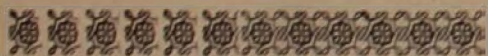
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